

"MAGNA EST VERITAS, ET
PREVALEBIT"

And I saw another angel fly in the midst of heaven, bearing the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.
Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. xiv. 6, 7, 8.

Babylon, according to the Apostle John, is a figure of the city of Rome; therefore Rome, in her imperial pride, is the GREAT EXTERMINATOR of the Saints." Tertullian Adv. Jud. et Marcion, Lib. 3.



"THE TRUTH IS POWERFUL,
AND WILL PREVAIL."

"The ancient Fathers, namely, Hierome, Eusebius, Oecumenius, and MANY MORE, agree that ROME is MEANT BY THE WORD, BABYLON: here also, as in 16, and 17 of the Apocalypse.—The Church, and the very chosen Church was in Rome, when Rome was Babylon." Rhein. Test. on 1 Peter, v. 13, and Rev. xvii. 5.

"Christ the Lord is King of Jerusalem, the King of Babylon is the Devil." Bernard, Sententia p. 122.

"The Devil was a murderer from the beginning." John viii.

"Let the secular powers be compelled, if necessary, to EXTERMINATE to their utmost power, all heretics (that is, the Saints), denoted by the Church." Gen. Council of Lateran, A. D. 1215.

"The son of man is NOT COME TO DESTROY MEN'S LIVES, but to save them." Luke ix. 55.

THE DOWNFALL OF BABYLON, OR, THE TRIUMPH OF TRUTH OVER POPERY.

BY SAMUEL B. SMITH,
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SAMUEL B. SMITH.

BOOK: The Downfall of Babylon, or the Moral Corruption of the Popish Hierarchy, Monks, Nuns, and People.

CHAPTER I.
OF NUNNERIES.

This is a theme copious as it is profound. Important indeed is the influence of the conduct of rulers on those who are ruled. Rulers in the Church should, at all times, be ready and able, in truth to say with the Apostle Paul, "Be ye followers of me, even as I am of Christ." 1 Cor. xi. 1. The Romish Clergy may say to their flock, be ye followers of us, but they can hardly add, "as we are followers of Christ." It is excessively unpleasant for me to descend upon the conduct of any class of men; but duty compels me. In the picture I shall draw of the Romish Clergy, Monks, Nuns, and People, nothing shall be exhibited but in strict conformity to truth. It is not my wish to paint the picture darker than it really is. There is One, before whose Judgment Seat we shall all stand, and to whom we shall have to render a strict account of the deeds done in the body, whether they be good or evil. We are prohibited from bearing false witness against our neighbor, and none but he whose heart is very corrupt indeed, will do it. The virtue of charity has something in it so con-

genial to the feelings, that, methinks, nothing but dire necessity can induce any one to dilate upon the faults of others. If benevolence is in the heart, whatever exposure we make, must, at least, proceed from a good principle. The glory of God should rise paramount to every other consideration; and, in the discharge of duty, the question should be, "What is it, my God, thou wouldst have me to do?" We should be willing to make every sacrifice, even of life itself, for Him who was sacrificed for us. We should be willing to lay down our lives for the brethren, if, by so doing, we could save them from destruction. The martyrs of Jesus sealed their testimony with their blood; by which they not only confirmed the truths they advanced, but, by the magnanimity of their example, blighted the prospects of their enemies, and convinced the world of the sincerity of their professions.

At the present hour, we have also truths to maintain, and errors to refute: we have "spiritual wickedness in high places, the rulers of the darkness of this world," to confound; we have the Kingdom of Christ to establish; and the reign of the "Son of Perdition," to destroy: but "the weapons of our warfare," notwithstanding the formidable hosts that are in array against us, "are not," should not be, "carnal, but mighty through God, to the pulling down of strong holds," 2 Cor. x. 4. "Wherefore we take the whole armor of God, and stand, having our loins girt about with truth, and having on the breastplate of righteousness; and our feet shod with the preparation of the Gospel of peace. Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. And we take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit," Eph. vi. 12.

These are the arms, and the only arms, that Christians are allowed to use in the spiritual warfare. Such arms as these will never stain our shores with Christian blood.

The facts, and truths, that I am about to exhibit to the world, will doubtless mortify those

who are criminated in the charges. My object is not to mortify, but to heal. Although I have for ever separated myself from the Romish Church, and wash my hands clear of the blood of her subjects, I still feel towards them nothing but sentiments of love and compassion. Would that similar feelings animated them! But, alas! the storm in Baltimore, and the threats in New-York and Philadelphia, are demonstrations, to the contrary.

Among the Romish Clergy, as well as among their subjects, a diversity of character is to be found; from that of Atheist, and monster of iniquity, to that of a simple, and apparently sincere professor of religion. We do not pretend that there is any community of men upon earth that are sinless or perfect; consequently, we do not look for this among the Romish Clergy, nor in the Romish Church. Our inquiry, therefore, is not, whether the Romish Clergy, Monks, Nuns, and People, are without sin, but the question is, whether, as a whole, iniquity does not abound amongst them, and whether virtue, according to their practice, is not vice, and vice virtue.

If, as a whole, iniquity abounds amongst them, it is the duty and the interest of all others, to expose that iniquity; not, indeed, wantonly, bitterly, or maliciously, but candidly, and courageously.

In the next place, if the poison that pervades and vitiates the whole body, flows from the principle which gives it vitality, that principle must be bad; and there will be no other way of correcting the evil, but separating from the cause.

I undertake, therefore, and I shall be able to prove, that, as a whole, iniquity abounds amongst the Romish Clergy, Monks, Nuns, and People.

And, secondly, that the very constitution of their church necessarily and powerfully tends to blind the understanding, and to corrupt the morals.

I choose this way of bringing the discussion before the public, for two reasons: the first is,

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